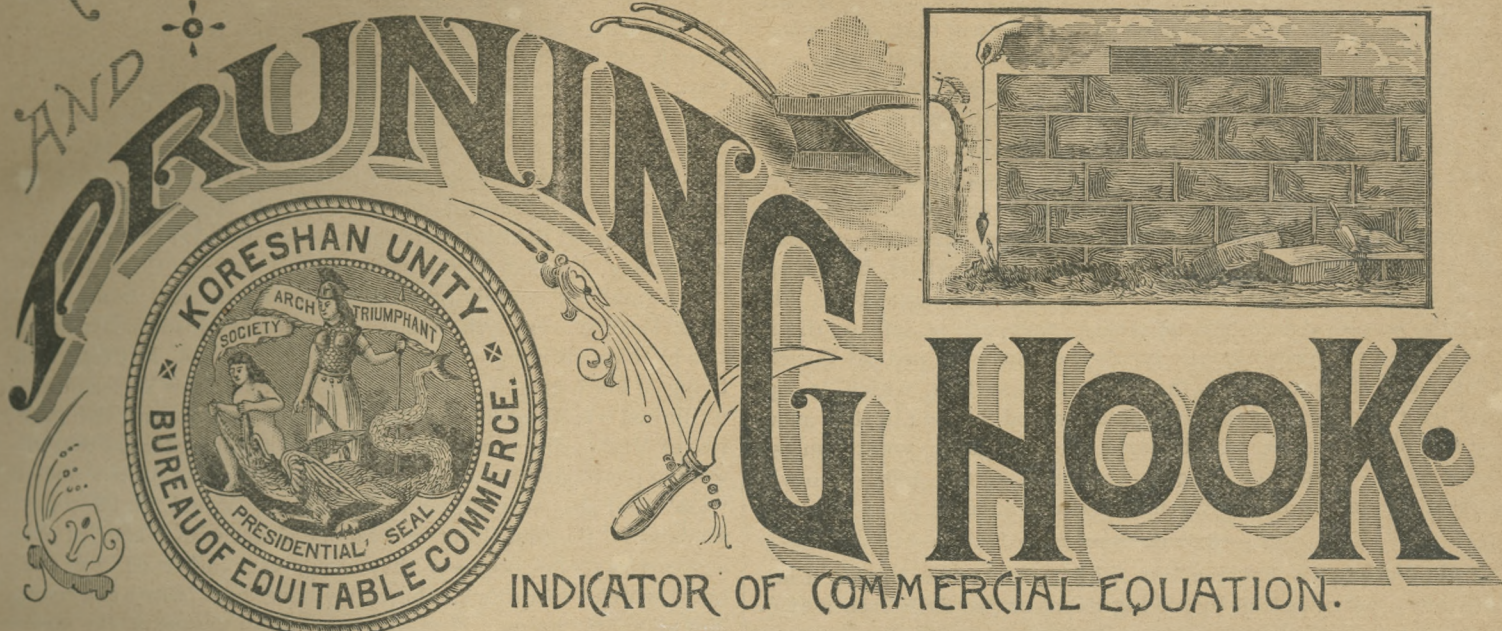


THE PLOWSHARE



Vol. 1. No. 3.

San Francisco, Cal., June, 20. 1891.

Five Cents a Copy.

The Plowshare and Pruning Hook.
1891.

ISSUED EVERY SATURDAY BY
THE BUREAU OF EQUITABLE COMMERCE.
2257 Market Street, - San Francisco, Cal.

KORESH, - - - - - Founder and Director.
C. J. MACLAUGHLIN, - - - - - Editor.

Address all money orders and communications to
C. J. MACLAUGHLIN,
Station G. 220 Noe Street,
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One Year in advance, - - - - - 50 cts.
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Sample Copy on Application.

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SECRETARY Rusk purposes to institute a microscopic examination of our hogs in order that France and Germany might have no excuse for excluding them from their ports. We cannot understand the animus of France and Germany in this matter. Every summer we ship thousands of hogs to these countries, who, through legalized robbery, devour a large part of the products of our labor and who would suffer by a critical scrutiny. Why is this unjust and glaring distinction conceded?

FATHER Mollinger is reported to possess marvelous powers as a healer, to whom thousands are flocking in Pittsburg to obtain remediable aid. Can this great healer cleanse the race of the blight of selfishness which is carrying it to destruction? If not, his accounted potentiality is weak and ephemeral. Selfishness is the great leper with which humanity is cursed. Where is the physician who can eradicate it?

THE telephone company of this city after charging a good price for putting in a phone, and then a monthly rentage of \$5.00, levies a tax of five cents on every message sent over the wires. This rate would appear, at first sight, reasonable, but when one remembers that comparatively few persons will hire a phone who do not give it constant use, the charge appears at once exorbitant. It is another of the clever gouging schemes of monopoly. "Well, if you don't like it, what are you going to do about it?" This is the watchword of modern commerce.

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A Workmen's Pension bill, which is about to become a law in France, provides that by paying a cent or two daily into a Government fund according to whether his insurance is for \$60. or \$120. yearly, that the French workman will have "something to fall back on" when his bones get old and creaky and he cannot work any more. It is said that this bill will strengthen the Government. Well, it probably will. Since the workman toils at small wages for the upper class which controls the finances of the country and therefore the Government, this class will necessarily be strengthened by having the money paid out for labor returned again to its custodianship. As to the pensions, which, according to the bill, will accrue to the workmen, it remains to be seen how long they are paid; if paid at all. As long as the money power of France can profitably succeed in robbing the people just so long will they allow these small pensions to be paid; but when the present financial gig breaks down in France her workmen can sing for their rides, earned by agreement through money invested.

At the typographical convention held in Boston the other day Edward Atkinson in addressing the convention reaffirmed his opinion "that no man should be deprived of his liberty to work as long as he pleased and at whatever wages he pleased without regard to organization." Shouts of "rats!" and hisses from the delegates drowned his voice. These are the kind of men who expect to solve the labor problem. They propose to tyrannize labor and thus form a voluntary and involuntary phalanx against capital. Society has no more dangerous enemy than the man who would molest his brother in the exercise of his privilege to work where he chooses, as long as he chooses, and at whatever compensation he sees fit to accept. Capital never resorted to plan more arbitrary than this. Such tactics are the resort of the cowardly anarchist and assassin. The labor problem can never be solved in this way. In the present chaotic state of society, pending a true adjustment of its relations, let the workman who seeks to maintain his family, labor independently of these Unions, and if menaced in so doing, defend himself according to his prerogatives as a citizen of the Commonwealth. This is an unjust societal system, the labor question *will* be solved, but we will not tolerate here in America any interference with the sovereign rights of our citizens in the matter of their hire.

ARISTOCRACY is rotten to the core. Its history is blotted all over with scandals. It is largely a "free love" institution covered with the cloak of exclusiveness. Nothing in the world but money and the peoples' idiocy have insured its continuance; money wrongfully obtained from the masses and an idiocy born of oppression. How long can such a state of affairs continue to last? In England as an example, we have a Lady Brooke, who, soon after her marriage is said to have earned a tarnished reputation involving no less than fourteen correspondents, among whom were numbered H. R. H. Albert Edward. Lady Colin Campbell with

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THE GREAT MIDDLE CLASS.

There are three great classes of people in society; the upper, middle and lower classes. The lower class is the reflex or opposite pole of the upper class while the middle is the one which sustains or balances them both. The upper could not exist without the lower class. They are represented by the Prince and the pauper, and properly constitute the dregs of society, the one the scum on top and the other the mud at the bottom, the difference being that the scum is the essence of the mud. Sometimes through the agitation of the waters of society the mud rises to the top and the scum is carried to the bottom. This is almost invariably found to be the case. The richest come from the lowest order and because this is so, they are at a loss to know how to conduct themselves toward their fellows when they reach the highest order. These orders are denominated by a financial rating not by a mental and moral one, but there comes a time in the course of every cycle when they must desert their extreme positions and come together. This is the fight between Gog and Magog spoken of in the bible or the contest between capital and labor which is now culminating. The middle class refuses to sustain any longer the relation of balance; it will step aside and allow capital and labor to destroy each other. This is the true significance of the coming revolution. It is not necessarily the poor that constitute the lower class, but the idlers and criminals reduced to wretchedness through intemperance and vice.

Compare these with the people of the upper class and with the exception of the gold which the latter possess where is the distinction between them? The one uses more whitewash than the other, but they both live for the one purpose; self gratification, and a masterly indifference to the effect that the execution of that purpose may have upon humanity in general. The people—and when we say this, we mean the great middle class which is the main pillar of society—know considerably about the dregs of society but not much in regard to the scum, which is really worse, for, as we have said, the scum is the essence of the dregs and therefore a more virulent form of degeneracy. The upper class or scum lives purely for pleasure, but does more damage to society by so living than the lower class or dregs. The former exerts more influence than the latter and for this reason is the more dangerous factor of the two. The former in its pursuit of pleasure

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makes the millions suffer, while the latter only the few. The former must be waited upon while the latter waits upon itself. The former is haughty and supercilious, while the latter is at least approachable and sociable.

Except in the matters of personal cleanliness and use of language, the upper suffers in contrast with the lower class when subjected to an impartial, critical test. Debauchery, vice, prodigality, had their birth in wealth, not in poverty. Luxury is always the forerunner of decay whether in governments or individuals; indolence and indigence its direct results. Italy and Spain which were once the centres of pomp and splendor have declined into penury and lethargy.

The great sustaining force in society is the middle class. It constitutes the industry, the brains, the integrity, the sobriety, the economy and the hope of a nation. It sustains the same relation to this country as does the great Mississippi valley, carrying off the impurities of the two wings of the United States, it is ever the refresher and dependence of the Commonwealth. The great middle class constitutes the focal point from which verge the various lines of governmental energy. It was from this nucleus that the Commonwealth was projected. The Franklins, the Hancocks, the Richard Henry Lees, the Patrick Henrys, the George Washingtons, the Knickerbockers, were all the product of the middle class, the great plain people; and, so long as American society revolved around this great center of impregnable energy, its rotations were salutary and safe, but when, infused with the effluvium of inordinate gain, it shot off in meteoric madness, having strayed from its legitimate orbit, it must at last become disintegrated in consequence of inevitable collision.

Abraham Lincoln was the last expression in the executive branch of the Government of the potentiality of the middle class in political affairs. This honest rail splitter focalized the earnest, sincere purpose of true Americans for good government and only because he was the centre of this focalization were we enabled to throttle the monster of slavery. That war marked the ramifying point of American energy.

Then it was that greed, disloyalty, dishonesty and plutocracy branched off from the main line of true Americanism and sought their respective fields of operation. Then it was that the weakness and inadequacy of our governmental fabric was made manifest. A horde of rapacious wolves bore down upon the National treasury like the Goths and Vandals upon waning Rome; secession aimed desperate blows at the head of Columbia; Wall street crouching like a lion sprang at the throat of our finances; contractors for army supplies staggered under the loot of ill earned remuneration; public functionaries, faithless to the obligations of a public trust, courted the wooings of bribery and tampered with the people's funds; and manufacturers seizing with avidity the opportunity afforded by the levy of high import duties for the disbursement of obligations created through the calamity of war, piled up wealth drawn from the coffers of our citizens until their personal possessions became lost to humble gaze amid the giddy heights of excess. Higher and higher these fabulous fortunes rose until from the summits of their lofty columns intercommunication was established, and lo! we catch slight glimpses of another world which we support, with its gorgeous splendor, its dazzling brilliancy; we hear faint sounds of revelry and dance born upon the sweet scented zephyrs wafted from these Elysian palaces of Cræsus; these hanging gardens of modern Babylon, with their disporting nymphs and languid macaronies, who far away from squalor, want and wretchedness, quaff the ascending essence of the peoples' industry and frugality.

The great middle class looks beyond at this unprecedented profusion and then beneath at the caverns and cesspools of destitution, hears emanating therefrom songs of ribaldry, lewdness, blasphemy, and catches the stench of squalidity; the intonations of opulence from above and the wails of poverty rising from below meet and blend giving birth to the song of REVOLUTION whose strains growing stronger, echoing and re-echoing among the corridors of time must at last peel forth in tones of thunder causing society to quake and precipitating these Babylonish air castles to the wreaking depths from whence they sprung.

The great middle class has endured patiently the vast inroads upon its resources; it has adhered to the main line of action, namely, the consummation of human destiny. The middle class is the pillar of state; the womb of progress. It has given birth to the countless heroes who mark the pages of history. It is the domain for the evolution of genius. The direct line of human progress we find dotted with its milestones; Abraham, Moses, Joshua, Elijah, CHRIST, the Supernal Arch; Marcus Aurelius, Martin Luther, Shakespeare, Goethe, La Salle, Madame de Staël, George Eliot and all the native ancestry dear to American hearts.

In the present mighty era of competition and social crises the middle class is bewildered. It sees the danger ahead and yet is undecided as to the proper course to take. It will neither plunge into the wilderness of anarchy nor yet trust itself to the deceptive quagmire of plutocracy. It can find no standing ground among reputed reformatory measures and parties of the day with their short sighted and pusillanimous platforms and organizations, and still it stands aghast at the knavery and insincerity of the old parties. It turns with despair from the monopoly-tuned professions of the Republicans, to the craft and rapacity of the Democrats, and, being alive to the impracticability and insufficiency of Nationalism, Single taxism and the like, is undecided as to which horn of the two great party dilemmas to cling to. In this emergency it floats the signal of distress and sends up its rockets, that they may be seen by some messenger of succor on the horizon of thought. The middle class is at last awakening to the fact that society is going to pieces; but where is the Moses to snatch the temperate, the honest and the frugal from the debris of revolution?

Lawrence Gronlund has prophesied that in the near future some great religious mind will spring up outside of the established Church and lead the clamoring spirit of reform, with which the air and people are rife, to a great and final victory. We enjoin upon the middle class; the great plain people, to look well into this question so vital to its future welfare; to cast about in the approaching storm for a haven of refuge; to seek the only port which can shelter its storm-tossed bark from the raging sea of the coming woe. There does exist an established system; a practical organity; an invulnerable and genuine religious system, predicated upon the laws of Sinai, which, despite the raillery of infidelity superinduced by the hypocrisy of the modern Church, are, and ever shall be the impregnable and immutable guide of the human race. This system has applied the plumb line and level to commercial transactions and will revolutionize trade through the rendering of value for value.

Commercial Equation, projected from the center of rational conception, is the key to the financial situation.

Who are the Idlers.

Idle carpenters stood around on the street corners of this city last season, without any indication of scarcity of money wherewith to procure tobacco and whiskey, much longer than was agreeable to members of other trades who were assessed to keep them idle. Principle is a fine thing to stand for, but there are some things that strain it terribly, one of which is to work hard and contribute a per cent. of the week's earnings to support able-bodied men who object to putting in a full day's work for themselves.—*Oregonian*.

Members of corporations, usurers, real estate speculators, etc. year in and year out, are doing what those idle carpenters did for a few days, but the press never comment upon it, yet the per cent. of the week's wages that the workingmen give to support them in idleness is enormous compared with anything they are ever yet called upon to give in support of strikers. Of the two it is certainly more agreeable and more honorable to maintain the strikers in idleness and tobacco for a few days, when they are striving to maintain an existence for labor against the greed of employers, than it is to support these speculators and usurers, etc., who never do an honest day's work and whose strike never ends.

In some parts of South America the lot of the laboring classes is so hard that it is considered by them a luxury to commit a crime whereby they can be put in jail and housed at the public expense. Labor, in the present condition of affairs, is degrading. Those who have no means of support save their daily wages are slaves. They have no time to cultivate their finer natures, no time or means to enjoy anything; life to them is one long torture. Yet it is the working people themselves who are responsible for this condition of things. There is plenty for all; and just as soon as the labor world will unite and work together for the good of all (their efforts so far have been just as selfish as are those of their masters) peace and prosperity will be universal, and people will be free. Humanity must awaken a better consciousness before a better condition of affairs can prevail.—*The World's Advance Thought*.

makes the millions suffer, while the latter only the few. The former must be waited upon while the latter waits upon itself. The former is haughty and supercilious, while the latter is at least approachable and sociable.

Except in the matters of personal cleanliness and use of language, the upper suffers in contrast with the lower class when subjected to an impartial, critical test. Debauchery, vice, prodigality, had their birth in wealth, not in poverty. Luxury is always the forerunner of decay whether in governments or individuals; indolence and indigence its direct results. Italy and Spain which were once the centres of pomp and splendor have declined into penury and lethargy.

The great sustaining force in society is the middle class. It constitutes the industry, the brains, the integrity, the sobriety, the economy and the hope of a nation. It sustains the same relation to this country as does the great Mississippi valley, carrying off the impurities of the two wings of the United States, it is ever the refresher and dependence of the Commonwealth. The great middle class constitutes the focal point from which verge the various lines of governmental energy. It was from this nucleus that the Commonwealth was projected. The Franklins, the Hancocks, the Richard Henry Lees, the Patrick Henrys, the George Washingtons, the Knickerbockers, were all the product of the middle class, the great plain people; and, so long as American society revolved around this great center of impregnable energy, its rotations were salutary and safe, but when, infused with the effluvia of inordinate gain, it shot off in meteoric madness, having strayed from its legitimate orbit, it must at last become disintegrated in consequence of inevitable collision.

Abraham Lincoln was the last expression in the executive branch of the Government of the potentiality of the middle class in political affairs. This honest rail splitter focalized the earnest, sincere purpose of true Americans for good government and only because he was the centre of this focalization were we enabled to throttle the monster of slavery. That war marked the ramifying point of American energy.

Then it was that greed, disloyalty, dishonesty and plutocracy branched off from the main line of true Americanism and sought their respective fields of operation. Then it was that the weakness and inadequacy of our governmental fabric was made manifest. A horde of rapacious wolves bore down upon the National treasury like the Goths and Vandals upon waning Rome; secession aimed desperate blows at the head of Columbia; Wall street crouching like a lion sprang at the throat of our finances; contractors for army supplies staggered under the loot of ill earned remuneration; public functionaries, faithless to the obligations of a public trust, courted the wooings of bribery and tampered with the people's funds; and manufacturers seizing with avidity the opportunity afforded by the levy of high import duties for the disbursement of obligations created through the calamity of war, piled up wealth drawn from the coffers of our citizens until their personal possessions became lost to humble gaze amid the giddy heights of excess. Higher and higher these fabulous fortunes rose until from the summits of their lofty columns intercommunication was established, and lo! we catch slight glimpses of another world which we support, with its gorgeous splendor, its dazzling brilliancy; we hear faint sounds of revelry and dance born upon the sweet scented zephyrs wafted from these Elysian palaces of Cræsus; these hanging gardens of modern Babylon, with their disporting nymphs and languid macaronies, who far away from squalor, want and wretchedness, quaff the ascending essence of the peoples' industry and frugality.

The great middle class looks beyond at this unprecedented profusion and then beneath at the caverns and cesspools of destitution, hears emanating therefrom songs of ribaldry, lewdness, blasphemy, and catches the stench of squalidity; the intonations of opulence from above and the wails of poverty rising from below meet and blend giving birth to the song of REVOLUTION whose strains growing stronger, echoing and re-echoing among the corridors of time must at last peel forth in tones of thunder causing society to quake and precipitating these Babylonish air castles to the wreaking depths from whence they sprung.

The great middle class has endured patiently the vast inroads upon its resources; it has adhered to the main line of action, namely, the consummation of human destiny. The middle class is the pillar of state; the womb of progress. It has given birth to the countless heroes who mark the pages of history. It is the domain for the evolution of genius. The direct line of human progress we find dotted with its milestones; Abraham, Moses, Joshua, Elijah, CHRIST, the Supernal Arch; Marcus Aurelius, Martin Luther, Shakespeare, Goethe, La Salle, Madame de Staël, George Eliot and all the native ancestry dear to American hearts.

In the present mighty era of competition and social crises the middle class is bewildered. It sees the danger ahead and yet is undecided as to the proper course to take. It will neither plunge into the wilderness of anarchy nor yet trust itself to the deceptive quagmire of plutocracy. It can find no standing ground among reputed reformatory measures and parties of the day with their short sighted and pusillanimous platforms and organizations, and still it stands aghast at the knavery and insincerity of the old parties. It turns with despair from the monopoly-tuned professions of the Republicans, to the craft and rapacity of the Democrats, and, being alive to the impracticability and insufficiency of Nationalism, Single taxism and the like, is undecided as to which horn of the two great party dilemmas to cling to. In this emergency it floats the signal of distress and sends up its rockets, that they may be seen by some messenger of succor on the horizon of thought. The middle class is at last awakening to the fact that society is going to pieces; but where is the Moses to snatch the temperate, the honest and the frugal from the debris of revolution?

Lawrence Gronlund has prophesied that in the near future some great religious mind will spring up outside of the established Church and lead the clamoring spirit of reform, with which the air and people are rife, to a great and final victory. We enjoin upon the middle class; the great plain people, to look well into this question so vital to its future welfare; to cast about in the approaching storm for a haven of refuge; to seek the only port which can shelter its storm-tossed bark from the raging sea of the coming woe. There does exist an established system; a practical organ; an invulnerable and genuine religious system, predicated upon the laws of Sinai, which, despite the raillery of infidelity superinduced by the hypocrisy of the modern Church, are, and ever shall be the impregnable and immutable guide of the human race. This system has applied the plumb line and level to commercial transactions and will revolutionize trade through the rendering of value for value.

Commercial Equation, projected from the center of rational conception, is the key to the financial situation.

Who are the Idlers.

Idle carpenters stood around on the street corners of this city last season, without any indication of scarcity of money wherewith to procure tobacco and whiskey, much longer than was agreeable to members of other trades who were assessed to keep them idle. Principle is a fine thing to stand for, but there are some things that strain it terribly, one of which is to work hard and contribute a per cent. of the week's earnings to support able-bodied men who object to putting in a full day's work for themselves.—Oregonian.

Members of corporations, usurers, real estate speculators, etc., year in and year out, are doing what those idle carpenters did for a few days, but the press never comment upon it, yet the per cent. of the week's wages that the workingmen give to support them in idleness is enormous compared with anything they are ever yet called upon to give in support of strikers. Of the two it is certainly more agreeable and more honorable to maintain the strikers in idleness and tobacco for a few days, when they are striving to maintain an existence for labor against the greed of employers, than it is to support these speculators and usurers, etc., who never do an honest day's work and whose strike never ends.

In some parts of South America the lot of the laboring classes is so hard that it is considered by them a luxury to commit a crime whereby they can be put in jail and fed and housed at the public expense. Labor, in the present condition of affairs, is degrading. Those who have no means of support save their daily wages are slaves. They have no time to cultivate their finer natures, no time or means to enjoy anything; life to them is one long torture. Yet it is the working people themselves who are responsible for this condition of things. There is plenty for all; and just as soon as the labor world will unite and work together for the good of all (their efforts so far have been just as selfish as are those of their masters) peace and prosperity will be universal, and people will be free. Humanity must awaken a better consciousness before a better condition of affairs can prevail.—The World's Advance Thought.

Genuine religion should enter into and constitute the foundation of business transactions. But moral and social equity have been tabooed from the domain of commercial activity, and the cupidity and avarice of the money seeker have stunted every right moral and social sense. Financial acquirements are devoted largely to the support of conventionalism and the creation of class discriminations and distinctions, hence any appeal to the race for the improvement of its conditions must be directed to such cupidity and avarice.

Notwithstanding the fact that human greed actuates the rich and poor alike, there remains the principle of commercial equity, and independently of moral and social obligation, it may force an entrance into the concerns of business and be made the bulwark and fortification of enterprise. Commercial integrity does not imply honesty of heart. The principle of arbitration applied to the settlement of the questions that vex the mind, engender strife, breed tumult and lead to war, does not imply improvement in social, moral or religious life. It is the applied law of business economy. Men may settle, otherwise, legal questions by arbitration, because, to take their settlement into court means to pamper the rapacity of the great legal maw at the expense of uncertainty, with the possible loss of the possession for which they contend. Courts of so called justice and the augmenting army of legal parasites and leaches, threaten the stability of economic prudence, and commercial discretion dictates the wise course, not because of moral force or impulse, but rather because rapacity is accompanied with the *serpent* of financial skill.

The Bureau of Equitable Commerce provides for the application of economy on business, not moral integrity. By business integrity we mean that in no case shall a small amount be exchanged for a large amount, and no labor shall be performed in which the one who performs the use does not receive the full reward of his service. If the Bureau has seventy-five dollars worth of goods, and expends twenty-five dollars worth of labor in getting those goods into the hands of the consumer, it is entitled to one hundred dollars. More than this amount is robbery. If a man labors for one dollar and his employer derives more for that labor than the amounts he adds in an accompanying use for the full avail of that labor, he robs the employee of his earnings. THE PLOWSHARE AND PRUNING HOOK, as the instrument of the Bureau of Equitable Commerce, has, as a provision of its usefulness, the education of the people to the standard of their rights, as involved in the integrity of commerce.—K.

LANDLORD AND TENANT.

In the great struggle for bread, a contest in which the systematic and licenced millionaire robber is pitted against his slave brother, there is no more abject degradation than that in which the tenant is related to the Landlords of our great cities.

So long as the competitive system obtains, and the unscrupulous man of commercial rapacity, wisdom, and ability, is permitted to wage a contest for the last dollar for which the poor man struggles, there is no hope for the latter. The grim monster of drudgery and starvation, spectre-like, but none the less real, stalks as the associate of poverty, and the christian brother in the same church with the poverty stricken, with his carpeted and cushioned pew, cloaked in hypocrisy the better to ply his avocation of filching his brother's gain, revels in luxury.

Is the christian system a farce? or will there come a day when the prayer indited by the Lord "thy kingdom come and thy will be done in earth as it is in heaven," will meet an answer, and the kingdom be established? Will the day come to the world when some great power of justice and judgment, moving the mass, as the power of God actuated the single personality of Christ when he entered the temple on the memorable day of the discomforture of the brokers, shall rid it of the great Pagan and anti-christian system of competism which curses humanity? Will it come to hurl the thunderbolts of Jove and annihilate the oppressor of the poor and confirm the oft repeated promises, and threats of dire vengeance upon those "who oppress the hireling in his wages?" Will the Lord come again to complete the work of restoration and apply

the plumb line of integrity and the level of equation, and by these, square the relation of man to man?

God has promised, and as there is no remission of sin without the shedding of blood, and as prophetic prescience has been enabled to predict the end from the beginning, and as there can be no escape from the dictum of Jehovah's word, "the third woe" will culminate at the time allotted, and a more disastrous "black Friday," will devastate the millions "heaped up against the day of wrath," than that in which Wall Street was ever consternated. Could prayer avert the dire calamity impending over the rich who exercise an oppression greater than was practiced upon the Israelite in his Egyptian bondage, the time would have come for the righteous man to pray, but the prayer offered in the order of Divine law is the prayer for relief from the oppression of competism and in its answer must bring despoliation to the oppressor.

The ire of God is kindled, and the inspiration of the righteous man is consonant with the declared purpose of Jehovah to institute equation when upon the opening of the third seal there shall go forth the black horse whose rider carries the ballances; emblem of justice, accompanied with a voice: "a measure of wheat for a penny, and three measures of barley for a penny." There will be no corners in the market then, and the bulls and the bears will constitute a lively menagerie for the amusement of those in whose interests the revolution is adjusted. "Our Father who art in heaven, hallowed be thy name, thy kingdom come and thy will be done in earth as it is done in heaven, and give us this day our daily bread," of which we have been robbed by the rich speculator who grinds us to earth, and thy name shall be glorified by those whom thou dost deliver. Fulfil thy promises, and give us who groan under the oppressor's hand, speedy deliverance.—K.

The Significance of the Bell Punch.

"You are a thief," is its voice, and when one rides in a street or railroad car and beholds his fellow-man with the bell-punch hanging from his neck, his first impression is, well, it is his only escape from the penitentiary or the gallows, and after all, it is a very great act of benevolence on the part of his employer to afford the employee this safeguard against the temptation which might land him in the penitentiary or on the scaffold. It sets a man to thinking and when the mind once begins to work it does not know always just when to stop. That is, it suggests the idea of dishonesty; the proximity of a thief is obvious, and you look at the man who wears it and you say: That is a good face, I could trust that man, if I paid him what he deserves. He can't be the thief that the bell punch represents. Where is he then? is the next question, and I begin to contrast the soft genial face of the man who wears it with the man who hung it there, and I at once decide: *that* is the man I would not trust. I have discovered the thief, and find also that he has heaped up his millions by the systematic robbery he has been perpetrating upon his fellow man, and he fears that the man he employs may think it not robbery to recover his own,—thus the invention of the punch.

The bell-punch and the whiskey-punch are both instituted by men high in financial, intellectual and social position, but destitute of any moral or humane inclination or desire. These punches should both take their departure.—K.

IN FULL BLAST.

The Bureau of Equitable Commerce is in full blast. Our system of Commercial Equation is receiving the attention of public and business men, and as they become familiar with its purposes and scope, it is regarded as a great and laudable undertaking and meets with favor.

Behind the Bureau is an integrity of purpose to ameliorate the conditions of those who live from hand to mouth, and who, because of inability to purchase goods in large quantities and to pay in advance, are compelled to obtain the necessities of life at great disadvantage.

Our system of Commercial Equation will inaugurate a revolution in trade and enforce, by rapid processes, the adjustment of the plumbline and level and bring the *square of theory* to the application of *practice*.

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THE ISSUE OF FINANCE.

The social problem can never be solved until the money problem is solved, and this will defy a solution so long as the present system of loans and interests obtain.

"Neither a borrower, nor a lender be;
For loan oft loses both itself and friend;
And borrowing dulls the edge of husbandry,"

was Polonius' advice to his son, which is just as wholesome and applicable to-day as when it emanated from the prolific brain of Shakspeare. The present monetary system boiled down is one of borrow and lend and such a system must sooner or later inevitably lead to bankruptcy. There isn't one sound egg among all those which this age-worn financial hen has hatched.

Debt, debt, debt stares us in the face on every side. Every country where the methods of modern finance have been operated is head over ears in debt. There is a bonded indebtedness on the railroads of this country of about \$2,000,000,000; land, corporations, individuals; everything is in debt. Each day we expect to hear of the consummation of that impending crisis which will completely collapse the present monetary system. There is no escape from it and the sooner men are reconciled to this fact and act accordingly the better it will be for them. Competism with its fictitious money values must go.

You can make money as plentiful as the sands of the sea and still the existing condition of things will obtain because the purchasable power of money is regulated by our national banking system which also controls the rates of transportation; for the bondholders and railroad operators belong to the same clan and they have a grip on the people's coat collar which they don't intend to relinquish. This coat which the people have been wearing so long, is rotten and useless; why not discard it? Let the people quietly slip out of this worn-out garment and make another one for themselves, which they can easily do if they really want to. Let them make their own money to be utilized upon a basis of value for value, which will not admit of the borrowing or lending fallacy but which signifies simply equitable exchange. This old coat that the money power holds in its grasp, which is simply a popular adherence to a traditional fallacy, is useless without the *people* who wear it.

Wrongs have been perpetuated for ages simply upon popular delusion as a foundation stone. When will the people awaken to a consciousness of their strength and employ it to an adjustment of their grievances? Why tax themselves by instituting a governmental loan of two per cent on property as the designing leaders of the "Peoples Party" would have them do? There is no necessity whatever for the people, who constitute the state, the government, taxing themselves. Why propose a governmental tax on land, which belongs to the people. Single taxism plays right into the hands of the money power. Dispossess the people of their land by a direct taxation on the same, and, with the present monetary system, we would soon be a nation of abject slaves. We would then have reached the acme of a blighting vassalage whose parallel has never been recorded in history.

No. Social freedom does not lay in the avenues of land taxation, two per cent loans or in the augmentation of the volume of the national currency. The people, if they would be free, must open up a new avenue for themselves paved with the blastings from the rock of Commercial Equation, which constitutes the foundation stone of the true Commonwealth. We do not favor private ownership of land but unhesitatingly assert that land as common property can never obtain upon any other basis than equitable commercial exchange, whereby the producer and consumer are brought face to face. To consummate this peerless plan which will ransom an oppressed people from the plutocratic yoke presupposes a radical commercial revolution. It means the expulsion of the money changers from the temple of humanity and the reinstatement of sterling integrity in the interchange of the products of the soil, of the muscle and of the brain.

There are reform journals without number and reform measures but the world with all its theory has never until now been treated to an example of sound reformatory *practice*.

PROGRESS.

Upward, Upward press the peoples to that pure, exalted plane,
Where no throne shall cast a shadow and no slave shall wear a chain.

They have trampled on the fagots, broken crucifix and wheel,
Banished rack, and thong, and hemlock, and the headsman's bloody steel.

Forced the Church-hold to surrender stake, and scourge, and bolt and bar—
Torn the keys from off its girdle, thrown the Gates of Truth ajar.

They have forced the titled tyrants human rights to recognize,
And with bayonet and saber, they have slain a legion lies.

They are lighting lamps of freedom on a million altar-stones
With the torches they have kindled at the blaze of burning thrones;

And this light shall sweep each circle to the very ends of earth,
Touching with immortal beauty every heart and every hearth.

Thrilling every human being underneath the speechless skies,
And transfiguring our planet to a perfect Paradise.

As we higher march, and higher, on into this light serene,
Every man will be a Kaiser, every woman be a Queen—

Aye, Queen-regnant, then, and ransomed from the thralls she wears to day;
While her lover, son and brother walk unfettered on their way.

She hath wept and prayed in passion—bitterly hath made her moan—
All the terrors and the tortures of the tyrant she hath known,
Still, the blood that flows for freedom flows for man, and man alone.

Nay, behold! the light is burning with a strong, and stronger flame,
And the foremost in the phalanx see the stark and stinging shame—

See the biting, blasting, burning shame of sex-oppression now,
And with hearts and hands uplifted, swear a grand and god-like vow,

That, despite the fangs of Custom, and despite the Church's frown,
Womanhood shall wield its scepter, womanhood shall wear its crown.

She hath borne with man his crosses, she hath worn with man his chains,
She hath suffered all his losses, she hath suffered all his pains.
She shall stand with him, co-equal, on the pure exalted planes!

Will. H. Kernan in "Lucifer."

NATIONALISM.

Some Reasons for Its So-called Failure in Practical Lines.

By J. T. Coan.

What is Nationalism? Propound this question to twenty persons, and you will elicit almost as many replies; and the answers will be as widely different, as the individual minds from which they emanate. Herein lies an element of failure from the beginning, which, later on will receive farther notice. Who, than Edward Bellamy, was more surprised at the unprecedented, intense interest awakened by the introduction of his book, "Looking Backward?"

True, some read and laid it aside calling it a fabric of idle dreams; in one sense it is, inasmuch as, while it voices condemnation of crying evils, and sympathetic relation with the oppressed and suffering, it offers no clearly laid plans by which these evils denounced may be obliterated, nor the oppressed and suffering extricated from the bondage which enthralled them. Yet it has done a work for good, in that its *sentiments* found response in thousands of anxious, and earnest hearts; its spirit gave impetus and incentive in the direction of reform and reconstruction.

First, It struck the dominant chord, if not the Key-note. "Liberty Order, Equality, these three watchwords were claimed to form the basic principles involved and indispensable in the Nationalistic platform.

Second, A profession of a belief that Jesus of Nazareth gave to the world a holy example of right living which should bring peace and plenty, love and harmony, and the highest spiritual development and attainment.

Third, An expressed conviction that the outcome of adherence to these principles and simple creeds, would so strengthen the forces of this party of a day, that ultimately all evils of monopoly, of trusts and syndicates; all the injustices of present Legislation, and barbarous laws governing grim competition, should be swept away and in their place should reign equal distribution, just and honorable laws having for their foundation love to the neighbor and finally be established, Co-operation, the fond dream of the true Communist.

Surely these are high aspirations and worthy of earnest pursuance.

But while the above expressions of belief were embraced in the platform, factions, differences of opinion, personal prejudices, and widespread unbelief in Deity, were constantly occurring to mar and vitiate the power for good; to preclude the possibility of successful attainment. Nevertheless, is Nationalism quite a failure? Has it not served a Divine purpose? Is any effort, any sacrifice in the direction of right, of honor, of justice, ever lost, or without effect? how be it gigantic plans and mighty purposes fail through want of concentration, of powerful construction, and above all, of leadership?

Nay; for—

"never yet
Share of truth was vainly set

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For loan oft loses both itself and friend;
And borrowing dulls the edge of husbandry."

was Polonius' advice to his son, which is just as wholesome and applicable to-day as when it emanated from the prolific brain of Shakespeare. The present monetary system boiled down is one of borrow and lend and such a system must sooner or later inevitably lead to bankruptcy. There isn't one sound egg among all those which this age-worn financial hen has hatched.

Debt, debt, debt stares us in the face on every side. Every country where the methods of modern finance have been operated is head over ears in debt. There is a bonded indebtedness on the railroads of this country of about \$2,000,000,000; land, corporations, individuals; everything is in debt. Each day we expect to hear of the consummation of that impending crisis which will completely collapse the present monetary system. There is no escape from it and the sooner men are reconciled to this fact and act accordingly the better it will be for them. Competism with its fictitious money values must go.

You can make money as plentiful as the sands of the sea and still the existing condition of things will obtain because the purchasable power of money is regulated by our national banking system which also controls the rates of transportation; for the bondholders and railroad operators belong to the same clan and they have a grip on the people's coat collar which they don't intend to relinquish. This coat which the people have been wearing so long, is rotten and useless; why not discard it? Let the people quietly slip out of this worn-out garment and make another one for themselves, which they can easily do if they really want to. Let them make their own money to be utilized upon a basis of value for value, which will not admit of the borrowing or lending fallacy but which signifies simply equitable exchange. This old coat that the money power holds in its grasp, which is simply a popular adherence to a traditional fallacy, is useless without the people who wear it.

Wrongs have been perpetuated for ages simply upon popular delusion as a foundation stone. When will the people awaken to a consciousness of their strength and employ it to an adjustment of their grievances? Why tax themselves by instituting a governmental loan of two per cent on property as the designing leaders of the "Peoples Party" would have them do? There is no necessity whatever for the people, who constitute the state, the government, taxing themselves. Why propose a governmental tax on land, which belongs to the people. Single taxism plays right into the hands of the money power. Dispossess the people of their land by a direct taxation on the same, and, with the present monetary system, we would soon be a nation of abject slaves. We would then have reached the acme of a blighting vassalage whose parallel has never been recorded in history.

No. Social freedom does not lay in the avenues of land taxation, two per cent loans or in the augmentation of the volume of the national currency. The people, if they would be free, must open up a new avenue for themselves paved with the blastings from the rock of Commercial Equation, which constitutes the foundation stone of the true Commonwealth. We do not favor private ownership of land but unhesitatingly assert that land as common property can never obtain upon any other basis than equitable commercial exchange, whereby the producer and consumer are brought face to face. To consummate this peerless plan which will ransom an oppressed people from the plutocratic yoke presupposes a radical commercial revolution. It means the expulsion of the money changers from the temple of humanity and the reinstatement of sterling integrity in the interchange of the products of the soil, of the muscle and of the brain.

There are reform journals without number and reform measures but the world with all its theory has never until now been treated to an example of sound reformatory practice.

PROGRESS.

Upward, Upward press the peoples to that pure, exalted plane,
Where no throne shall cast a shadow and no slave shall wear a chain.

They have trampled on the fagots, broken crucifix and wheel,
Banished rack, and thong, and hemlock, and the headsman's bloody steel.

Forced the Church-hold to surrender stake, and scourge, and bolt and bar—
Torn the keys from off its girdle, thrown the Gates of Truth ajar.

They have forced the titled tyrants human rights to recognize,
And with bayonet and saber, they have slain a legion lies.

They are lighting lamps of freedom on a million altar-stones
With the torches they have kindled at the blaze of burning thrones;

And this light shall sweep each circle to the very ends of earth,
Touching with immortal beauty every heart and every hearth.

Thrilling every human being underneath the speechless skies,
And transfiguring our planet to a perfect Paradise.

As we higher march, and higher, on into this light serene,
Every man will be a Kaiser, every woman be a Queen—

Aye, Queen-regnant, then, and ransomed from the thralls she wears to day;
While her lover, son and brother walk unfettered on their way.

She hath wept and prayed in passion—bitterly hath made her moan—
All the terrors and the tortures of the tyrant she hath known,
Still, the blood that flows for freedom flows for man, and man alone.

Nay, behold! the light is burning with a strong, and stronger flame,
And the foremost in the phalanx see the stark and stinging shame—

See the biting, blasting, burning shame of sex-oppression now,
And with hearts and hands uplifted, swear a grand and god-like vow,

That, despite the fangs of Custom, and despite the Church's frown,
Womanhood shall wield its scepter, womanhood shall wear its crown.

She hath borne with man his crosses, she hath worn with man his chains,
She hath suffered all his losses, she hath suffered all his pains.
She shall stand with him, co-equal, on the pure exalted planes!

Will. H. Kernan in "Lucifer."

NATIONALISM.

Some Reasons for Its So-called Failure in Practical Lines.

By J. T. Coan.

What is Nationalism? Propound this question to twenty persons, and you will elicit almost as many replies; and the answers will be as widely different, as the individual minds from which they emanate. Herein lies an element of failure from the beginning, which, later on will receive farther notice. Who, than Edward Bellamy, was more surprised at the unprecedented, intense interest awakened by the introduction of his book, "Looking Backward?"

True, some read and laid it aside calling it a fabric of idle dreams; in one sense it is, inasmuch as, while it voices condemnation of crying evils, and sympathetic relation with the oppressed and suffering, it offers no clearly laid plans by which these evils denounced may be obliterated, nor the oppressed and suffering extricated from the bondage which enthralled them. Yet it has done a work for good, in that its sentiments found response in thousands of anxious, and earnest hearts; its spirit gave impetus and incentive in the direction of reform and reconstruction.

First, It struck the dominant chord, if not the Key-note. "Liberty Order, Equality, these three watchwords were claimed to form the basic principles involved and indispensable in the Nationalistic platform.

Second, A profession of a belief that Jesus of Nazareth gave to the world a holy example of right living which should bring peace and plenty, love and harmony, and the highest spiritual development and attainment.

Third, An expressed conviction that the outcome of adherence to these principles and simple creeds, would so strengthen the forces of this party of a day, that ultimately all evils of monopoly, of trusts and syndicates; all the injustices of present Legislation, and barbarous laws governing grim competition, should be swept away and in their place should reign equal distribution, just and honorable laws having for their foundation love to the neighbor and finally be established, Co-operation, the fond dream of the true Communist.

Surely these are high aspirations and worthy of earnest pursuance.

But while the above expressions of belief were embraced in the platform, factions, differences of opinion, personal prejudices, and widespread unbelief in Deity, were constantly occurring to mar and vitiate the power for good; to preclude the possibility of successful attainment. Nevertheless, is Nationalism quite a failure? Has it not served a Divine purpose? Is any effort, any sacrifice in the direction of right, of honor, of justice, ever lost, or without effect? how be it gigantic plans and mighty purposes fail through want of concentration, of powerful construction, and above all, of leadership?

Nay; for—

"never yet
Share of truth was vainly set

In the world's wide fallow;
 After hands shall sow the seed,
 After hands from hill and meed.
 Reap the harvest yellow."

And upon every seed planted, must fall the early, and the latter rains for promise of awakening, for hope of fruition.

In the sympathy with suffering and oppression, in the earnest, deepest plans for its amelioration and extinction, in the Divine patience of those who have toiled early and late for this consummation, the first seed planting has been accomplished. The seed has been planted in the minds of a down-trodden outraged humanity; and likewise the first showers have descended, their refreshing dews being the fair new hopes engendered; the uplifting of the parched and thirsty soul with an impetus to reach out and grasp the possibilities of possession laid before longing eyes, to lay hold upon and appropriate to their legitimate uses, the boundless gifts, the marvelous plentitudes, of this superabundant earth.

But the hour has come when the fair buds of promise languish, the early dews of the morning have been dissipated; a languor, a blight seems settling upon the face of the soil. Behold! the latter rains are delayed; dryness and unprofitableness prevail. And do we still stand face to face with invincible enemies, want, outrage and despair; with their malign, menacing presence, and the utter hopelessness of their departure from our midst? Has the glowing holy fire of enthusiasm in the common cause of groaning humanity turned cold and lifeless within us? No; a thousand times, no! But the work of theoretical reconstruction, of planning new methods, of adopting new principles, was new and untried; the plans and the methods lacked foundation: needed a concentrated pivotal power, which should in its magnitude, its boundless possibilities, guide, direct, and perfect the work of radical, yet peaceful revolution for which the hungry, the disheartened and justly rebellious, are clamoring.

The Koreschan system of quadratic equation, of equitable adjustment, offers a superb, faultless elucidation of the intricate, profoundly vexatious problems of reformatory, reconstructive methods; and above all, its Leader and Founder possesses the Supreme Power to grasp every phase and detail of the momentous question, the wisdom and skill to face, over-ride and subdue every difficulty on the tortuous path to final consummation and achievement of the grandest cause in the Universe; the redemption from competitive, capitalistic bondage, the inestimable gift of rightful ownership, and true, indisputable possession of Heaven-bestowed privilege and endowments.

THE SQUANDERING OF WEALTH.

Joseph Rodas Buchanan, in the Arena for June.

There is a crime which has run in wild, unbridled career around the globe, from the most ancient recorded time, beginning in barbaric tyranny, and robbery of the toiler, advancing with the power and wealth of nations, and flourishing unchecked in modern civilization, sapping the strength of nations, paralyzing the conscience of humanity, impoverishing the spirit and power of benevolence, stimulating, with alcoholic energy, the mad rush for wealth and power, and making abortive the greater part of what saints, heroes, and martyrs might achieve for human redemption. But alas! such has been its insinuating and blinding power, that it has never been opposed by legislation, and never arrested by the Church, which assumes to obey the sinless Martyr of Jerusalem and to war against all sins, and yet has never made war upon this giant sin, but has fondled it and caressed it so kindly, that the pious and conscientious, believing it no sin or crime, have lost all conception of its enormity, and may never realize it until an enlightened people shall pour their hot indignation upon the crime and the unconscious criminals. This crime which the world's dazzled intellect and torpid conscience has so long tolerated without resistance, and which antiquity admired in its despotic rulers, splendid in proportion to the people's misery, is that misleading form of intense and heartless selfishness which grasps the elements of life and happiness, the wealth of a nation, to squander and destroy it in that ostentation which has no other purpose than to uplift the man of wealth and humble his poorer brother. That purpose is a crime; a crime incompatible with genuine Christianity. Its criminality is not so much in the heartless motive as in its wanton destruction of happiness and life to achieve a selfish purpose. That Squandering wealth in ostentation and luxury is a crime, becomes very apparent by a close examination of the act. There would be no harm in building a \$700,000 stable for his horses, like a Syracuse millionaire, or in placing a \$50,000 service on the dinner table, like a New York Astor, if money were as free as air and water; but every dollar represents an average day's labor. Hence the \$700,000 stable represents the labor of 1,000 men for two years and four months. It also represents 700 lives, for \$1,000 would meet the costs of the first ten years of a child, and the cost of the second ten years would be fully repaid by his labor. The fancy stable, therefore, represents the physical basis of 700 lives, and affirms that the owner values it more highly, or is willing that 700 should die that his vanity may be gratified. The desire for ostentation, as one of the great aims of life, is inwoven into the whole fabric of society to the exclusion of nobler motives, for ostentation is death to benevolence. How many bankruptcies, how many defalcations and frauds, how many absconding criminals, how many struggles ending in broken-down constitutions, how many social wrecks and embittered lives are due to its seductive influences, because the Church and the moral sentiment of society have not taken a stand against it, and education has never checked it, for it runs riot at the universities patronized by the wealthy? What is it but a matter of course, and fashionably proper, for a minister representing the moneyless and homeless Saint of Jerusalem, to spend in various ways ten or twenty times the average income of an American citizen. But has any man a right to indulge in needless, and, therefore, profligate expenditure for himself while misery unrelieved sur-

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So strongly is the Church intrenched in its masterly do-nothing policy that its influence is to wholly separate what is called religious from secular things; to draw the lines fast and hard between the realm of thought and that of action, and in so doing to set up false standards of religious life and retard moral development. So strong and almost ineradicable is this tendency, that it is considered "bad form" to touch upon any of the leading vital issues of the day. The result is that what is called the Christian church has no more hold on the every-day affairs of life and the consciences of men, and upon the things that determine character, than if it were not in existence. It is a form from which life has departed. It has ceased to bear fruit. Why, then, cumber the ground.

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IS A FINANCIAL CRISIS COMING?

There are indications in the financial outlook which are not pleasing. Neither the conditions of to-day nor the prospects for to-morrow are of that assuring character which betokens stability and security. Every financial center on the globe is more or less disturbed, and those who have money invested either as speculators or brokers are keeping out "the weather eye" as sailors do when the sky is thick and storms brewing. There is a vast feeling of uneasiness which has not been relieved since the operations leading up to the Baring embarrassments last November. The center of financial disturbance is evidently in Europe. From Russia to the Irish Sea there is a manifest disposition of distrust and suspicion. Men are inclined to turn available securities into money and hoard that in the banks. The movement of gold to St. Petersburg is only one of many proofs. About \$55,000,000 in specie has been called across the Atlantic from America since last January, and even with these vast exportations the European money market is not one whit more secure than it was in December. The simple fact is that almost every nation in Europe is weakened financially and verging toward bankruptcy. This is apparent enough in Italy, Spain and France, and only less so in Russia, Germany and England. The annual drain of millions to support armies and armaments is beginning to tell. Naturally, the weaker nations are the first to feel the approaching shock. The working people are ground down to the point of revolt and the rich are losing their fortunes in mad speculation. Financial managers of governments and banking institutions are catching at straws like drowning men, and are making heroic efforts to keep themselves and each other afloat. This condition of money affairs in Europe is felt in every corner of civilization. In South America the situation is practically hopeless, where not only fortunes in Brazil, Argentine, Chili and Peru, but those from London, Paris and Berlin have been drawn into the maelstrom of speculation and engulfed beyond redemption. In the United States the disturbing influences upon European bourses are felt in less degree, but are, nevertheless, causing anxiety and fear. The long delayed event, in preparation for which every nation in Europe has bankrupted itself, appears almost ready to break, and, if war does not come soon, a tremendous social upheaval must begin, which, in turn, appears destined to drag down upon the Old World the greatest financial crisis the nineteenth century has ever seen. How such a result can be averted is beyond the ken of any prophet which now has the public attention. In such an event America is in a position to gather whatever profit may arise from the misfortunes of other nations, but prosperity is never permanently built up upon the losses of war or speculation, and the calamity that seems about to fall in Europe will be a common misfortune to all the world.—*Baltimore Herald*.

STANFORD'S LITTLE BOOM.

Senator Stanford as candidate of the People's party might inject a sufficiency of wealth into the campaign to make it pay dividends to the heeleders, even if it were to run at a loss to all stockholders.—*Washington Star*.

Senator Leland Stanford is said to be a bidder for the Presidential nomination on the People's party ticket. There is only one way for him to get it, that is by beginning now to "fry fat." The process may prove as alluring as a siren's song.—*St. Joseph Herald*.

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